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SHANGHAI STUDY CLASS

The Shanghai Study Class last fall was so successful (see March 1 Bulletin) that a similar class has been organized for this spring. It meets Monday to Friday, 9-12 A.M. and 1:30-4:30 P.M., from March 1 to May 31, under the direction of a representative committee consisting of Bishop Robin Chen, Chairman, Liu Liang-mo, Li Ch'u-wen (pastor Community Church), Hsieh Yung-ch'in (pastor Independent Chinese Church), Ch'i Ch'ing-ts'ai and Chu Kuei-sheng, Vice-chairmen, and 42 others, including such names as Bishops Mao and Kaung, George Wu, W. B. Djang, Henry Sun, H. H. Ts'ui and Z. S. Zia. The course of study is in general organized under three general headings:

1. National questions: Contrast of New and Old China; the future of China (studied through the experience of Russia); the general line during the transitional period.
2. Imperialism and the Church: The meaning of imperialism; historical study of American imperialism; imperialistic use of the church.
3. The meaning of the Three Self Reform Committee; its national policy.

Since some of those who took the course last fall are now on the directing committee, it is to be presumed that this is not a continuation of studies for the 99 students who registered then, but is a repetition of the course for those who were not able to take part last fall. 150 students are signed up for this course, 50 of them from outside Shanghai.

News from other parts of the country indicates that this general pattern is being followed everywhere, though possibly not quite as well organized in other places as it is in Shanghai.

TIEN FENG

The March 1 and 8 numbers of Tien Feng have been received. On the whole there is more religious and less political emphasis in these numbers than was the case a year or so ago.

The March 1 number begins with an editorial by Bishop Robin Chen on the new Shanghai Study Class. Then comes the first of a series of articles by Li Ch'u-wen, pastor of the Community Church, Shanghai, a series which constitutes a Bible study course on the book of Romans. With two of the articles in hand, it is safe to say that they are sound in scholarship and thoroughly biblical in their point of view. Then Huang P'ei-hsin's Christmas sermon at Chungking is given, on the subject, Three Kinds of Men. The first kind, like Herod, use religion for their own purposes. The second kind, like the Magi, are other-worldly. The third kind, like the shepherds, are simple worshippers of God. Three articles relate the experiences of Sha Shou-tz'u, Ch'en P'o and Yu I-shou respectively in the Shanghai Study Class last fall. There is one page on the necessity for heavy industry and another page of general Communist news. After that we are brought back to the Christian movement with a report by the pastors of Soochow of how eleven of them spent a day in the country finding out how the farmers are getting along. In the Letters from Readers page, one correspondent tells how his little eight year old boy after reading Tien Feng came to him saying, "Papa, help me buy some government bonds!"

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The last three pages, of Chinese church news, are given up entirely to reports of China New Year observances in Amoy, Foochow, Yuinhsiao, Shaokuang, Hangchow, Hochow, Changsha, Lanchow, Taiyuan, Kilin, Changchun, Chiahsi, and Tuangan. Some of the traditional New Years evangelism was carried out, but not much. The government seems to have taken over this period as a time to pay respect to the families of soldiers. However, Amoy reports the names of over 100 inquirers that were received during the New Years meetings. The Foochow report says nothing about evangelism, but says that Christians organized 20 visiting teams and visited the 201 Christian families that have one or more sons in the army.

The March 8 Tien Feng begins with an editorial on celebrating March 8 as International Women's Day. W. B. Djang has translated two articles, probably from a German language magazine, that describe the Czech Evangelical Church of the Brethren. The purpose apparently is to show again through Czech experience how it is possible for the church to prosper under a Communist regime. Finally come three pages of church news, important items of which will be found under Church News in this Bulletin.

THE REFORMATION TRANSLATION FELLOWSHIP

The Fifth Annual Report, for 1953, has just been received from this ultra-conservative organization which was briefly described in these pages last August. Their publications in Chinese for 1953 consist of four issues of the Chinese magazine The Reformed Faith and Life, two books: Berkhof's Vicarious Atonement Through Christ, and Boettner's The Inspiration of the Scriptures, and two pamphlets: "Are You a Catholic?" and "From Seventh to First". It is interesting to note that during 1953 they received a number of requests from the mainland for their literature. Presumably the literature had to be sent gratis, as it would probably be impossible to transmit money to Hong Kong. The Report makes some very hostile comments on the Council of Christian Literature for Overseas Chinese because of its willingness to publish modernist literature along with other volumes which the Fellowship admits are sound. It calls this an "inclusivist" policy.

A British Committee of the RTF was organized during 1953, with Norman A. MacMillan as the British representative.

TING HSIEN

Sidney D. Gamble, author of Peking, A Social Survey (1921) and How Chinese Families Live in Peiping (1933), has now written a new book, Ting Hsien, a North China Rural Community (Institute of Pacific Relations, 1954, $6.50). This 472 page book presents the sociological data that was gathered from 1926 to 1933 in Tinghsien, a county of Hopei Province about 130 miles south of Peking, and the home of the famous James Yen Mass Education Movement. Much of the material has already appeared in three books published in Chinese, but this is the first full dress report in English of the sociological studies that were a part of the Mass Education Movement.

Many would consider that the events of the past five years have rendered most of this material completely obsolete. Why bother with such a detailed description of a society that no longer exists? Parts 1 to 5 (Family Studies; Government and Education; Agriculture; Finance, Business, and Industry; Social and Religious Activities) describe aspects of Ting Hsien society which have been fundamentally changed by the Communist Revolution, and yet they are all described in data gathered before 1933. Only Part 6 (Historical and Geographical Background) is comparatively unchanged.

On the other hand, even as history the report is worth giving. We should be glad to have such a report of China under the Chou Dynasty, if that were possible. 1926-33 is as much a part of history as 500 B.C. But even in addition to that consideration, much of the description which is given here is still valid. Unfortunately, Gamble has not attempted, even tentatively, to answer the question as to what parts of this description might still apply. That is, of course, a request almost impossible of fulfilment, but at least a brief indication at the end of each Part of the general direction of the changes sponsored by the Communists would have made the book as a whole much more realistic.

MISSIONARY NEWS

Miss Miriam Null (N. Pres., Nanking) is now in the Clifton Springs Sanitarium, Clifton Springs, N.Y., so seriously crippled with arthritis that she cannot answer letters, though she very much appreciates hearing from friends.

Miss Ellen Nielsen, Danish missionary still in Manchuria (see Bulletin for Feb. 15), wrote as follows in a letter dated December 30, 1953: "Yesterday we had a letter from one of our old evangelists, who has followed his daughter-in-law up to his son in Balihsien, east of Harbin. He writes: 'There are services here every Sunday and morning watch every morning. Over a hundred take part, and the Spirit of God works in the congregation, so that we hear weeping and confession of sin each time we meet. It is a Presbyterian Church, but there is no pastor and no evangelist. The church board leads all work, but now they hope to be able to call a pastor and they mean to apply for permission.' Life breaks forth. No might on earth can stop the King of Kings." She further reports nine baptisms of children in the pastor's home in Takushan; services are being held in the parsonage because they cannot afford to heat the big church. Their old pastor left before Chinese New Year, and they are looking for a new one.

CHURCH NEWS

The little village of Shunhuachen near Nanking, well-known throughout the church because of Frank Price's rural work there, appeared in the news in the February Kung Pao. After having suspended all meetings because of the Land Redistribution, probably in the summer of 1951, the church there was finally given permission by the local authorities on August 27, 1953 to resume activities. 29 members took Communion in September, and over 50 members were present for the 1953 Christmas service, when a Communion service was again held. The collection at this service was over ¥200,000.

A nation-wide conference of the Jesus Independent Church (to be distinguished from the Christian Independent Church) was held in Shanghai February 22 to March 14, with over 40 delegates attending. Ch'en P'ing-chieh and Hsieh Yung-ch'in, pastors of that church, were on the opening program, as were the following visitors: Y. T. Wu, Bishops Robin Chen (Episcopal) and Z. T. Kaung (Meth.), and the Religious Affairs Bureau Director.

The fourth session of the Wenchow Synod (Chiao-ch'u) of the Methodist Church was held in Wenchow January 11-16, with 150 delegates present. A letter of greeting from K. K. Hsiao, the head of the Hupeh Synod, was enthusiastically received. Chairman Hsieh Sheng-t'ao ordained two men, Yeh Fuhsi and Cheng Sung-san.

The most disturbing bit of church news that has been received from China for some time is the reported Peking broadcast of the execution of Rev. Wang Ming-tao and three other pastors near the end of February. Rev. Wang was one of the most powerful evangelistic preachers in China during the past ten or fifteen years.

In contrast with the cautious attitude of the Communist Government about religious organizations in general, it has openly proclaimed the Legion of Mary, an organization within the Roman Catholic Church, to be a subversive organization, and has banned its existence.

SCHOOL NEWS

On February 13 a Peking newspaper published an article on First Year of Soviet Specialists in Tsinghua University. Tsinghua is now a polytechnic institute, so the specialists concerned seem to be all industrial and architectural specialists. The number of them is not given, but it is stated that on New Year's Eve six more of them arrived at the University.

Tsinghua Univ

Dr. Teh-yao Wu has been appointed Dean of the College of Arts of the new Christian University in Formosa. Mr. I. M. Pei, a brilliant young Chinese architect on the staff of Webb and Knapp, Boston, has offered his services for a short time as architectural consultant, and has just returned from a trip to Formosa. Mr. Paul Wiant, of the Methodist Mission, formerly Foochow and Shanghai, has been appointed Construction Manager, with Mr. Canning Young, formerly of West China Union University, as his assistant. Mr. Wiant and Mr. Young will shortly be in this country for further consultation with Mr. Pei before beginning active construction.

A February 10 Peking news despatch states that many Tsinghua University teachers are now asking to join the Communist Party.

The latest scheme for the organization of higher education in the Southwest calls for 20 institutes, as follows: 4 institutes of technology, namely, Chungking University, Chungking College of Civil Engineering and Architecture, Szechwan Chemical Engineering College, and